

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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## The Christian Secretary

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### TERMS.

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### For the Christian Secretary.

#### The Dying Factory Boy.

He lay upon a bed of death,  
With throbbing pulse, and rapid breath,  
And looks of wild despair;  
His quivering lips and lengthened sighs,  
His swiftly glancing, rolling eyes,  
Told me that death was there.

I sat beside his lowly bed,  
And gently laved his burning head,  
And cooled his fevered cheek;  
He turned his dying eyes on me,  
Looking despair and agony,  
And thus began to speak.

O, sir! 'tis not the raging pain,—  
'Tis not the fever on my brain,  
I faint would have allayed:  
I've been a sinful, wicked child,—  
I've oft God's holy name reviled,  
Of God I am afraid.

I long have sinned against great light,  
'Gainst reason, conscience, truth, and right,  
And sinned without dismay;  
But death has found me out at last,—  
I fear the day of grace is past;  
O pray, sir, do sir, pray.

I spoke to him of sins forgiven  
To chief of sinners now in Heaven;  
And of the love of God,  
Repeating often Jesus' name,—  
Oft saying that from Heaven he came,  
For him to shed his blood.

I led him, trembling, to the cross,  
And bade him look, nor fear the loss  
Believing—of his soul,  
And soon I saw with sweet surprise,  
As tears came gushing from his eyes,  
That faith had gained control.

He lay in thoughtful quietude,  
While tears his burning cheeks bedewed,  
Then raised his hands to heaven,  
Confessed to Jesus all his sin;  
And then, with eye of faith serene,  
Prayed he might be forgiven.

I knelt, and felt that God was there,  
Propitious still, to answer prayer  
For this poor dying boy;  
I ceased, and heaven was in his eye;  
He smiled, and said, I now can die,—  
My soul is filled with joy.

His face seemed lit with heavenly fire,  
His soul enrapt in strong desire  
To be with Christ above;  
His mother there he hoped to meet,  
To whom he would with joy repeat  
His tale of grace and love.

The fevered flush now left his cheek,—  
Death's paleness came; still he would speak  
Of Jesus' dying love;  
His fluttering pulse grew fainter still,  
And fainter, and yet fainter, till  
He died, to live above.

I oft have seen the Gospel prove  
A message sweet of pardoning love,  
Filling the heart with joy;  
But never felt so blest its power  
As in that memorable hour,  
When died this FACTORY BOY.

NOTE.—In turning to the sermon which was preached at his funeral, I find the following items of his sickness noticed. When I first visited him, I found his mind deeply agitated, writhing with conviction for sin,—so much so, that he despaired of mercy. I explained to him the plan of salvation; he listened with intense anxiety, and seemed to grasp every word I spoke. When I had finished, he closed his eyes, clasped his hands in prayer, and calmly, but with deep emotion, committed his soul to Christ. From that moment he was tranquil, happy! anxious to die, afraid to live, lest he should sin against God. It is now eight years since his death, but I can never call to mind, without tears, "The blood of Jesus Christ cleanseeth from all sin." G.

### Breadth of the Law.

Human laws at best are but very imperfect, while the divine law provides a rule of condemnation for every conceivable crime in thought, word or action. The following story from the London Christian Observer, illustrates the two different codes of laws:

A man was once brought before an English country magistrate, charged with the offense of stealing a yellow curtain. Unimpeachable witnesses were present to prove the fact; and the justice accordingly proceeded to take down his law books, and to explore their contents, in order to ascertain what kind or degree of punishment was due to the offender. Proceeding with this necessary investigation, he at length discovered, to his amazement, that the British legislature, at no period of its existence, had directed its attention to the matter immediately before him. In no legal folio, in no quarto, in no octavo, (if indeed folios com-

posed part of his law library,) could he find any express mention of a yellow curtain; nor even an indirect allusion to the offense of stealing; nothing, in short, that by the exercise of his utmost powers of construction, could amount to a recognition of the crime for which he was called upon to administer impartial justice. In this dilemma, what course could the magistrate pursue? After some little hesitation, and, if I mistake not, no little confusion, he said to the officer, who reverently and patiently awaited his decision, "you must dismiss the prisoner; for I cannot find anything, in all my law-books, about stealing a yellow curtain."

Your readers need not be informed that the above decision of the public functionary was unsound; that it defeated the ends of justice, and also proved his utter unfitness for his office. A modicum of common sense would have shown him that the question to which he should have paid attention, was principally whether the offense of stealing the property of another (be its color what it may) was punishable? Had he examined his law-books, in order to decide this point, he would quickly have discovered some act authorizing the condemnation and punishment of the offender, according to the special circumstances of the theft, as burglary, larceny, shop-lifting, highway robbery and the like. But his mental vision was so restricted to the letter of the law, that he overlooked its spirit and principle. Happily, as it regards the security of our property, no such justices, it may be presumed, now occupy the bench.

But to apply my story. Is it not in the very spirit of this magistrate, and with as preposterous regard to the mere letter of the law, that thousands who are called Christians look into the pages of revelation? As he, in spite of his investigations, could find nothing in his books in express reference to the crime of stealing a yellow curtain, nor even the slightest mention of that species of property, so they can discover neither in the Old nor New Testament, any express prohibition (if indeed they can just light upon the name) of certain practices and amusements to which they are themselves addicted. For example, one person can find nothing in the whole Bible against the theatre; another, nothing in the whole Bible against the opera; a third, nothing against a ball; a fourth, nothing against a race. In short, their own individual act is no more set down in Scripture, than was the stealing of the yellow curtain in the law-book. And, as the justice on that account, thought fit to dismiss the prisoner, so they scruple not to draw the homed inference, that as there is nothing in the Scriptures against their favorite pursuits, they must consequently be harmless. Thus they pass upon themselves as easy and acceptable a sentence as the justice passed upon the thief. I am not speaking at random, for I have really heard of a gentleman saying to the clergyman of his parish, "I know, sir, that your intentions are very excellent; but show me one verse in the Bible against going to a ball, and I shall advise my wife to stay from that to which she has been invited."

In the nominally Christian world, other classes may be found, who, with regard to a literal interpretation of the sacred text, bear a very close resemblance to the country justice; and the matter of their self-indication may be said to have no slight affinity to that of the yellow curtain. Those, for instance, who omit the practice of family devotion, on the plea of the Bible containing no express command respecting it, might do well to meditate upon the error committed by the magistrate, and ask how far they themselves fall into a like abstract misconception, by insisting on an express Scripture passage to justify the practice which they condemn.

### Alms and Prayers.

Rev. Mr. Shurman, whose departure for India as a missionary of the London Missionary Society, we noticed a fortnight since, made an address a few evenings previous to embarking, in which he asked and claimed an interest in the prayers of Christians, for himself and all who went in person to foreign fields, to carry the gospel of the grace of God. He spoke also of the pecuniary support that is needed, and of the means required promptly and vigorously to occupy every providential opening.

These must be furnished from the Christian countries, whence the missionaries go forth; and in setting forth the duty of benevolent contributions as inseparably connected with that of acceptable prayer, he made use of the following apt illustration: He said that in Calcutta, when a British vessel was about to sail for home, the captain frequently received from many of his acquaintances, commissions to be executed in England, and accounted for on his return to India. Some wanted a few books; others, articles of clothing, &c. And as the paper money of India was not current in England, their commissions were generally accompanied by specie to the amount they wished him to expend. A certain captain, once about leaving Calcutta, received many such orders, and among them one which

was unattended by the proper remittance. He made the voyage, and at length arrived again in India. Here he was greeted by numerous friends, and many received parcels containing the articles for which they had sent. At length came the man, whose order for purchases was unaccompanied by the requisite means. "Ah, good morning, captain," says he. "Good morning, sir," says the captain. "Well, captain, I hope you've had a good voyage." "Aye, sir, a very good voyage." "Left your friends well in England, I hope." "Yes, all well, I believe." "I hope you are well, sir." "Yes, pretty well, thank you." A pause. "Well, captain, I believe I gave you a little commission when you sailed from here." "Ah, yes," says the captain, "I remember, I remember. And when I got into the British channel, I brought up my papers one pleasant day, to see what business I had got to execute. So I opened my letters one after another, and laid them around me on the deck, each with there came a little flow of wind, and took your order right overboard. If it had only had the specie with it, like the others, it would have been safe; but as it was, it was lost!"—N. E. Puritan.

### The Pulpit and the Press.

The following suggestions of the eloquent EDWARD IRVING are worthy of sober consideration,—especially in reference to the general newspaper press. Public sentiment has become in a measure changed of late, in regard to its legitimate province, as well as its mighty efficacy, as an instrument for inculcating moral truth and spreading religious intelligence. The religious enterprises of the day, with their benign results, and the condition and prospects of the moral world, are becoming known and read of all men, who have any claim to intelligence or philanthropy. Probably a five times greater amount of general religious information has been diffused through the secular press of this city, within the last year or two, than in any previous year. And perhaps there is no country town, where the newspaper column would not now be cheerfully granted for condensed views of passing religious events, if judiciously furnished, by those most conversant with such interests. In his original style, Mr. Irving says:—

"It seemeth to me, that from the press there should at all times issue forth, amid its teeming company, some forms of religious truth to guide the course of those who are ever influenced by its novelties. On which account, though we should say nothing that has not been better said before, we will, out of regard to the constant appetite of the age of novelty, and out of pure love to the good old cause, set forth our opinion.

"I fancy that if the Spirit of God were to choose out twelve men from the house of God, with whom to finish the great work of converting men, especially the men of this country, and for that purpose were, as on a second pentecost, to bestow upon them special gifts, the gift of writing powerfully would be a chief one: and the ability to write powerfully seems to me a greater accomplishment of a soldier of Christ, than the ability to preach powerful discourses. The one sends a dart, which though well-directed, may fly wide of the mark, and having once spent its strength is useless forever; the other is the ancient catapult, which will discharge you a thousand darts at once in a thousand different directions; and it hath an apparatus for making more darts, so that it can continue to discharge them for ever. To use this most powerful of intellectual and moral instruments in the service of Christ is a noble ambition which should possess the soul of every Christian. He doth, in a manner, multiply his soul thereby, and give to his ideal thoughts a habitation and a name."

Without any disparagement of the pulpit, that acknowledged throne of moral influence, let the spirit of these suggestions be carried out through the papers of the land; let all whining, cant, or despondency, be avoided; let true catholicism and enlightened hope prevail; and a new era of general improvement and real patriotism may be confidently anticipated.—N. Y. Cour. & Enquirer.

### For the Christian Secretary.

#### Divine Permission of Sin.—No. 1.

Is the piece headed thus, on the first page of the Secretary of Aug. 15th, agreeable to our views of Jehovah? One expression is, that "God chooses on the whole that (sin) should exist as in fact it does exist, in all its vast varieties and extent." I shall not say much at present, but give a thought or two, with a few inquiries on this subject, using the above sentence, connected with the words of Him who is the fountain of truth; Gen. 16: 17. "And the Lord God commanded the man saying, of every tree of the garden thou shalt be free to eat: but of the tree of the knowledge of good and evil, thou shalt not eat: for in the day that thou shalt eat thereof, thou shalt surely die." The inspired penman gives us the permission of sin or tells us the transgression of the law is sin; or, as it reads on the sacred page,

"For sin is the transgression of the law," which is the same. We have here a law given to the man (Adam). Let us examine his conduct in reference to it; chapter 3, verses 11 and 12. The interrogating voice of God is heard on this subject. "Hast thou eaten of the tree, whereof I commanded thee thou shouldst not eat?" And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Here is a confession of transgression, which is sin. Here is one feature, or point, among its vast varieties. God chooses, on the whole, that sin should exist in fact, as it does exist, in all its vast varieties and extent. When God said to Adam, 'Thou shalt not eat of it,' did he have a secret wish or choice that he would eat of it? And further, had he privately decreed that he should eat of it? I am not about to express an opinion as to the blame or criminality of man, but to inquire concerning our views of Deity. Will it be said, it is not our prerogative or business to bring Jehovah to our tribunal? This is not my object. If man knew nothing of the secret will of God, and was to be governed by his revealed will, (the last we admit;) yet, I ask, sir, if we can know nothing of the secret will of Deity, as to its nature, by what he has revealed? Who dare take negative ground on this point? We think it is saying too much of a decent fellow-citizen, when a sentiment is expressed by him, that we are without evidence that it is the sentiment of his heart. If the thought of attributing deception so base and deep-rooted to a fellow worm, should cause us to stop and consider before we do it; should we not equal at the thought of presenting the great Eternal before the world in the same hypocritical condition. That when he said to man, 'Thou shalt not eat of it,' had he a secret wish that he would eat thereof, yea, had determined he should. Should it be said God used no coercive measures to make man sin, but that he acted freely in transgression, I ask what is the difference as to the moral act of Jehovah to draw or drive a man into transgression in opposition to the will of the individual; or to fix a secret decree that man should violate his revealed will, and then place in man certain dispositions beyond his control, to catch inducements or temptations to sin, which he has determined to present to him, as the certain means of compliance with his secret decree. If I understand it, I can adopt the language of Mr. Hooker, 'This is not the God that I would worship.' Although the 'times and seasons the Father hath kept in his own power,' with myriads of other things that he has never revealed to man, I ask, if we think if God should reveal to man every thing that he knows that has a connection with the fall of man, if anything would appear in the will, decree or determination of God that would oppose or contradict what he said to Adam, 'Thou shalt not eat of it?'

### The Mercy of God.

Universalists say that we make God to be a being of all justice, and no mercy. What is mercy? Is it giving to man his just due? Is it not punishing a person above that his crimes deserve? Is it ceasing to punish a man after he has been punished according to his crimes? Is this mercy? Is it not rather to pardon the justly condemned criminal? Those who claim so much on the great mercy of God, begin by denying the necessary relation that must exist between them and God, in order to make them fit subjects of mercy.

1. They deny that man ever was exposed to future punishment. How then can man be saved from future punishment, when there is none? How can there be any mercy in not sending men to a place which has no existence? What mercy is there in giving man the only place there is for him, and to which he has a just claim, and the denial of which would make God justly chargeable with injustice?

2. They say that it would be unjust in God to punish us hereafter, just for committing a few sins against his government.—That we do not deserve eternal misery, together with all the punishment which we receive in this life, for our sins. Is it an act of mercy in God not to send man to hell when he does not deserve to go there? Is it mercy not to justly punish man? If he claims heaven because it would be unjust to send him to hell, he claims it as a matter of justice, and not of mercy, between him and his God.

3. It is said that man is sufficiently punished here for all his sins. If this be the case, there can be no mercy in bestowing happiness upon him. What mercy is there in letting a man out of prison when he has staid out his whole time; he demands it as a matter of justice. Suppose a man should be sentenced to states prison for ten years; and at the expiration of that time the Governor should cause a proclamation to be read to him, that through his mercy the prison doors should be thrown open and he should have his liberty. Would not every intelligent man regard it as a mere farce and an insult? They claim heaven on the score of justice instead of mercy; but we fear if they ask only justice, they will be

'weighed in the balance and found wanting.' But we believe that we are justly condemned, and that God is so merciful that he will pardon all who will ask for that pardon.—Let those who have not sinned claim heaven as a matter of justice, and those who have obtained it through the mercy of God, in the forgiveness of their sins, for which they are justly condemned.—Morn. Star.

### What shall we do with our Money?

I remember a circumstance which took place at the burning of the steamer Washington. One of the passengers, on the first alarm of fire, ran to his trunk and took from it a large amount of gold and silver coin which he had carefully stowed away, and, loaded his pockets, ran to the deck and jumped overboard. As a necessary consequence he went down immediately. His treasure was his ruin. So we have got to swim in order to reach the kingdom of heaven; and who can estimate the folly of loading our pockets with the gold and the silver, which must inevitably carry us under.—Great riches hedge up the way to eternal life; and God has shown his mercy in providing an outlet for them, so that they shall not drown us in perdition. It is worthy of thought, that when his people, in years past, would not avail themselves of this natural outlet, God opened a mightier waste-gate. Almost in the twinkling of an eye, the accumulated wealth of Christians vanished into smoke, at the touch of his finger. The waste-gate is again shut; prosperity has returned to all our borders. Let us beware lest by neglecting the natural channel, we lose our souls, or compel the Lord to open it again. Liberality takes the poison out of riches.—Wisner.

### From Egypt to Canaan.

An aged minister, a correspondent of the Tennessee Baptist, dating from "Mount Ebenezer, near Alexandria, T." gives the following unique description of the "short method" of being "born again," under the new constitution, as he calls it.

"Religion is religion now as it always has been; but the way of coming into the possession of it is—Ah me! The people do not leave Egypt now as Israel did, and march forward under the command of Moses the great lawgiver, by the special directions of the Lord Jehovah—From Rameses to Succoth and Etham, through the wilderness, on to Pi-hahiroth, before Baal-zephon, and pitch before Migdol, by the Red Sea, shut in by the wilderness on either hand, and the rolling waves of the Red Sea in front, and the formidable army of Egypt, marching down on them, in dread array, where, oh where, they are compelled to cry unto God; and, 'stand still' and see the salvation of the Lord,' by a newly created way, through the waters of the great deep. Then on by Mt. Sinai, through the Great Desert, on to the plains of Moab, on the east side of Jordan; where the great lawgiver dies, in order for Joshua, the Captain General of God Almighty's host, to lead them through the midst of Jordan into the promised inheritance.

"But now, brother Howell, the people have found out a much nigher way, from Egypt to Canaan. When they leave Rameses, they march on by the Isthmus of Suez, then over the river of Egypt, the Si-hor, and brook Besor, directly into Canaan, leaving the Red Sea to the right hand, and Mount Sinai so far, that they see not even the flash of the lightning, nor hear the awful thunders roll.

"And this way, my brother, they have bestowed so much labor on, that it has become to be a beautiful Macadamized road, and travelers now meet little or no difficulty in passing from Egypt to Canaan.

### The Armor of the Soul.

What are the truths which are to be used as the armor of the soul against the enemies of its safety and peace? They consist of all those great and solemn truths which concern a man as a rational and immortal being, and his relation to that incomprehensible One who is now his witness and will soon be his judge. In the present short and transitory state of being he is placed for a period of moral discipline.—He has various duties which he is called upon to perform, and many responsibilities and means of usefulness which he is required to improve to the glory of God and the good of man; and he has committed to his care an immortal spirit, to be disciplined for the solemn realities of a life which is to come. Through every step of his mortal pilgrimage he is exposed to an eye that never sleeps—the eye of Him who is not only the witness of his conduct in every relation of life, but before whom even his most secret desires and imaginations are open, and are weighed in the balance of the sanctuary. Each day, as it hurries unheeded over him, is leading him with fearful rapidity to the grave; and after the short night of the grave, is that dread morning when the voice of the Eternal shall wake the dead—and then there is the awful solemnity of the judgement, when who can not err—and then there is eternity. Were the solemn truths habitually present to the

mind, that each day, as it passes over us, affects our preparation for these dread realities—that each day, each hour, each act of life, each train of thought that is encouraged in the mind, has its part in advancing or retarding us in this mighty work, and has thus a bearing on our prospects for eternity—oh! how could the impression fail to act as armor of the soul, and under an influence from on high, tend to guard it against principalities, against powers, against the rulers of the darkness of this world, and spiritual wickedness in high places! Such is the mighty import of having the loins girt about with truth.—Abercrombie's Essays.

### Family Prayer.

Family prayer is of so great importance that well may we inquire, how many engage in this exercise so as to derive the greatest possible good therefrom. The time of doing this should be when the members of the family can the most conveniently be collected—perhaps before breakfast, and in the early part of the evening. Reading the scriptures should always accompany; the New Testament I think is to be preferred—at least in reading the Old Testament at such times, care should be taken that those chapters should not be selected which contain mostly names, or highly figurative language. The whole Bible should be read consecutively, but not at the times of which we speak. A man was once requested, in a neighbor's family, to offer prayer, before which he read a long list of names from the Bible, and being a poor reader his nick-naming the worthies was not much to the edification of the family, one of whom was, to appearance, at the point of death. It is not proper generally to read the whole of a chapter at a time. Prayer, as to subject, should not include everything of which we can think, but having especial reference to the members of the family—not fully confined to them. A traveler once being entertained in a religious family, knelt with the rest at evening prayer. The good man of the house commenced—noticed one thing after another as subjects of petitions—the prayer continued—the traveler thought the close was at hand—other and still other objects were brought in, the world was well nigh explored, but still the course was onward; at length, turning to one of the servants he whispered, "Is not your master about to close?" "Has he got to the Jews yet?" was the reply. On being answered in the negative, he rejoined, "Then he is not half done yet." This is an extreme case, but I fear that many fail in accomplishing what otherwise they might, because they tread so nearly in the above steps.—A word to the wise is sufficient.—Zion's Herald.

### Thinking on God.

"A friend once told me, that amongst other symptoms of high nervous excitement, he had been painfully harassed for the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor when he lay down at night, to fix his thoughts on something, at the same time vast and simple, such as the wide expanse of the ocean, or the cloudless vault of heaven, that the little hurried and disturbing images that flitted before his mind, might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object at once vast and simple was to be selected, no one could serve his purpose so well as that of God. He resolved to make the trial and think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep. Night after night he resorted to the same expedient.—The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose by night, was in all his thoughts by day. And at the time this person spoke to me, God, as revealed in the gospel of his Son, was "all his salvation, and all his desire." So vari us are the means and inscrutable are the ways by which God can "fetch home the banished."—Rev. H. Woodward.

GEMS OF TRUTH.—The precious gems of truth in the quartos and folios of the last two or three centuries, said Rev. Baron Stow, are collected and scattered abroad by means of the press, and thus these great men though dead are made to speak to the world. On the continent of Europe I saw in a cemetery a tomb with the door ajar, and a hand stretched out of it holding a lamp signifying that the tenant of the tomb still enlightens the world. So Luther and others will give light to the nations till the end of time.







et diminished only, and not absolute. Even in the memory of persons lived a bishop concerning prevailing as, and by whom, he had been or but he had ever been ordained at all, nor there was good ground for the I speak of the fact that it did pre- the circumstances of the case were to manifest the possibility of such an occurring under such circumstances.

one proceed on the hypothesis that posing but a hundred links connect- minister with the apostles; and suppose that not above half of this rough such periods as admit of any clarity; and then placing at the low- probability of defectiveness in re- the remaining fifty, taken separat- sider what amount of probability will multiplying of the whole together, consequence must be that any one believes that his claim to the benefice dependent upon his own min- the supposed sacramental virtue of and this again, on perfectly aposto- above described, must be involv- as he reads, and inquires, and re- on the subject, in the most dis- and perplexity.—*Kingdom of Christ,*

CHRISTIANITY.

divine Permission of Sin." room on the outside of this paper ministration in reply to an extract in the Secretary a few weeks since the idea that God permits sin, or that tiding all moral actions of mankind, rding to the divine purpose, and are on the whole. We know that this taken in connection with the moral involves an apparent contradiction; sequence of this contradiction that were taken up with one of these truths with the other, while both are plain- Bible. We are told that Christ in from the foundation of the world," was prepared for the righteous "de- of the world," &c., plainly show- ing to permit sin, before it had instead of preventing it, as he had prepared a remedy for it; and that man is a moral and accounta- bly taught in the Scriptures.— extent thereof thou shalt surely repeat ye shall all likewise repeat of others of similar import, show it with as moral agents. Take uth from the Bible, and you de- to that man reject this doctrine not understand it; it is a mystery cannot believe it. So is the very a mystery which no mortal mind end, and yet there are but very ousands of millions of human beings try this truth. No man was to deny that a blade of corn grows tell how it grows; no more should it to explain away any of the because we cannot fully under- stand it; but we have a chance, as his views fairly, and if he us, we shall tell him of it.

at Brown University. annual Commencement of this ble Institution took place on week. The gloomy clouds which eared in the morning, from which lled, though scantily, soon dis- a beautiful and glorious canopy e path beneath. The weather ne. At half-past 9 A. M., the bell which awakened so many college life, called together in ity buildings a large number of the graduating class to those to make frequent pilgrimages to to greet the brotherhood of schol- the smiles and blessings of their procession in form formed, head- ing as they began to feel the a new existence; then the long from the younger to the older in graduation, then the portly and "in his robes and under his ap," and the Professors, also in the members of the corporation; and of music, march toward the. A thousand eyes gaze upon us, as with slow and measured h the thronged streets. The graduating class are readily dis- to be arrayed in silken robes, severely to appear upon the ancient custom which we are here as well as at many other ession halts at the door of the d standing in alternate rows as resident and Faculty, who now are followed in reverse suc- ceding the precedence, till the use, if haply there is any place

ch was filled to overflowing by e and distinguished strangers, ark attention throughout all e music by the band in the or by the President, sixteen per- in the following order. Eli Thayer, of the Moral Sentiments," first class. Samuel Haskell, of the Soul-Library." A Disser- illey Eaton, Goffstown, N. H. on, not attainable and not de- of the second class. David e. Mass. "An Oration of the of National Song." A Dis- dard Drowne, North Provi-

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11. "The First Age of English Literature." An Oration of the first class. William Forde Hansell, Philadelphia, Pa.  
12. "The leading Theories in Geology." An Oration of the first class. Isaac Foote Cady, Mon- son, Mass.  
13. "The rise of British Commerce." An Oration of the second class. Marshall Woods, Providence.  
14. The Classical Oration on "The Age of Lon- gins." James Monroe Symonds, Salem, Mass.  
15. The Philosophical Oration on "The Results of the Bionian Philosophy." John Davis Ed- mande Jones, Newton, Mass.

MUSIC.  
AWARD OF PRIZES.—CONFERRING THE DEGREES.  
16. "The Life of the Man of Genius." An Oration, with the Valedictory Addresses. Charles J. Muenschler, Taunton, Mass.

PRAYER AND BENEDICTION.  
Parts for Commencement have also been assigned to the following members of the Class, who are excused from speaking, viz:  
An Oration of the second Class. Levi Witter Meech, North Stonington, Conn.  
An Oration of the second Class. Cyrus Knowlton, Brandon, Vt.  
A Dissertation. Edwin Miller Snow, Pomfret, Vt.  
A Dissertation. Joseph Elliot Putnam, Morrisville, N. Y.

The young gentlemen, in general, performed the parts assigned them with great credit to themselves, their instructors and the University. There was not a poor performance among them all; and several were highly excellent. There was an agreeable variety of subjects, though there was no po- nor colloquy. The latter is never permitted at Brown. The pieces, with scarcely an exception, were exceedingly well written; but we cannot say as much in respect to their delivery. There was in some of the speakers a stiffness of manner, a want of flexibility, and of spirit and energy which detracted a little from their performances. This remark will apply to only a part—there were honorable exceptions—many of the young gentlemen were eloquent both in manner and matter. One thing we cannot fail to notice: there was not a single instance of prompting among all the speakers. Indeed, the commencement performances reminded us of the character of the training which a student receives at Brown—careful, thorough, exact, solid rather than showy. They are required to go through their recitations without prompting.

Premiums for excellence in the various branches of study, were awarded to the successful competitors in the different classes. These premiums were founded by benevolent friends of the University; and the amount thus expended is several hundred dollars annually. Talent is thus encouraged, and some of the necessities are considerably aided in meeting their expenses.

The degree of A. B. was conferred upon the following members of the graduating class, twenty-eight in number.  
James Anderson, Eleazer James Avery, Solon Cannon Bush, Isaac Foote Cady, Edward Young Cannon, Thomas Stafford Browne, William Hadley Eaton, David Barnes Ford, William Henry Fuller, William Forde Hansell, Samuel Haskell, Foster Henry, William Henry Hubbard, John Davis Edmande Jones, James Monroe Keith, Cyrus Knowlton, Cornelius Kollock, Andrew Mackie, Levi Witter Meech, Charles Joseph Muenschler, George Parke, Joseph Elliot Putnam, James Carter Seagrave, Edwin Miller Snow, James Monroe Symonds, Eli Thayer, William Morimer Willard, Marshall Woods.

The degree of A. M. in course, was conferred upon several graduates of the class of 1842. The honorary degree of A. M. was conferred upon Rev. Mr. Lambert, of New Bedford, Mass., Rowland G. Hazard, Esq., of South Kingston, R. I., and upon one other gentleman whose name has escaped me. Kazlitt Arvine, A. B. 1841, of Wesleyan University, was admitted to the degree of A. M.

The honorary degree of LL. D. was conferred upon His Honor, John Reed, Lieut. Governor of Massachusetts, Hon. Job Durfee, Chief Justice of Rhode Island, and Hon. Wm. C. Rives, of Virginia. Lieut. Gov. Reed and Judge Durfee are graduates of this University.  
After the exercises at the church, the procession was re-formed and marched to the College commons, where several hundred of the Alumni and others partook of a dinner bountifully provided in the Steward's excellent style. At its close sentiments were given, and lively speeches made by President Wayland, Professor Caswell, Rev. Dr. Pierce, Hon. Thomas Kimnick, and Hon. Wm. C. Rives. Here old associations were revived, wit was displayed, and laughter excited. All passed off pleasantly, and was finally concluded by singing an ancient version of the hundredth psalm.

We soon repaired again to the First Baptist Church to hear the Oration before the Phi Beta Kappa Society, by Rev. Wm. R. Williams, D. D. of New York. As was expected, this was a surpassingly rich, beautiful and instructive address.—The Church was full, more being present than we have ever noticed on a similar occasion before; but the orator had not proceeded very far, when nearly half his audience quietly retired, being utterly unable to hear a single sentence. Many stood around the desk and listened with a rapt and increasing interest during the whole performance, which was nearly two hours in length. The life and labors of Pascal, was the orator's theme. Such portraiture of character, such delineations of the Jesuits and Janesists, such beautiful revealings and results of the life of a man of distinguished genius and piety, presented in such glowing language and figures of expressive truth and beauty, it has seldom been our lot to witness. We trust the address will be published, so that hundreds may be delighted and instructed by its perusal.

On Tuesday afternoon, the Rev. Mr. Lambert, of New Bedford, delivered the Oration before the Literary societies of under graduates. It was a sound and able production, on the influence of intellectual greatness on National prosperity. There was no poem; Mr. Andros, who was appointed to deliver one, being prevented from doing so by severe indisposition. There was no Missionary address on Tuesday evening, Rev. Dr. Hawes, from whom one was expected, being from some cause prevented from fulfilling his engagement. Neither was there an Address before the Alumni on Tuesday morning. These omissions will doubtless not occur another year.

We have the utmost confidence in Brown University, in its able and efficient Faculty, and especially its eminent and popular President, who is almost a world in himself. Without the least disparagement to other Institutions, we say, with a full conviction of its truth, that a better Collegiate education cannot be obtained than at Brown University. Large and valuable accessions have recently been made to the Library; and in every department there are ample facilities for a complete and thorough course. With such excellent advantages as are furnished, we wish the number of students

might be increased to enjoy them. About forty new students, we believe, have just entered.

AGENCY.—The Rev. Sylvester Barrows is our only authorized travelling agent. He is fully empowered to receive money, solicit new subscribers and to transact any business connected with the paper.

FIRE.—A barn containing about eighteen tons of hay was burned on Monday evening. It was owned by Maj. Charles Wells, and was set on fire without doubt.

ROYAL VISITING.—Queen Victoria and her husband are on a visit to Germany. They left Buckingham Palace on Saturday afternoon, remained on board a royal yacht during the night, and weighed anchor at Sea Beach on Sunday morning. They reached Antwerp about six o'clock the same evening, "amidst the customary salutes," which we suppose means the roar of cannon, ringing of bells, military escorts, &c. The young Head of the English Church ought to know better than to violate the Sabbath in this way.

NEW PUBLICATIONS.  
BENEDICT'S HISTORY OF THE BAPTISTS.—This work is nearly ready for the press, and will shortly be published by Mr. Lewis Colby, New York.—The author wishes to receive as soon as possible all Minutes of Associations for the present year.—Address, Rev. D. Benedict, Pawtucket, R. I.

The Christian Review.  
Number XXXIX, for September, is at hand. The leading article in this number, is an extended Review of Prof. Bush, on the doctrine of the Resurrection of the Body, in which the theory of the learned professor is pretty essentially exploded. A review of the "History of the Baptists in Maine," by the Rev. Joshua Millett, makes up the second paper in this number. Art. III. is on the "Influence of Learned Men." Art. IV. "The Mythical Interpretation of Strauss." Art. V. "The Divine Institution of Firmianus Lactantius." This author was born about the year 250, and has left several religious works, the principal one, "The Divine Institutions," in seven books, forms the subject of the present somewhat extended notice. "The Balancing of Truth," by the Rev. C. B. Davis, of Paris, Maine, a very excellent paper by the way, closes the principal topics under consideration in this number. Three or four pages are devoted to Literary Intelligence, quarterly list of deaths, ordinations, dedications, &c.

THE BELOVED PHYSICIAN: OR THE LIFE AND TRAVELS OF LAKE, THE EVANGELIST. By William A. Alcott. New York: Published by G. Lane and C. B. Tiptott, for the Methodist Sunday School Union, 1845.

Dr. Alcott possesses a peculiar faculty for interesting the young. Having been for several years a teacher of youth, his opportunities for becoming thoroughly acquainted with the feelings and tastes of children have been ample. In the little volume before us, he has given, in his own familiar language, an interesting history of the Life and Travels of the Evangelist Lake. In narrating the events of his life, as recorded in the New Testament, he has been careful to add nothing of his own in order to make an interesting book, but has confined himself strictly to the facts as we find them in the gospel. The travels of Lake in company with Paul, are rendered exceedingly interesting by the graphic description by the author of the geographical locations of the numerous places which they visited, and the views they must have met with on their way.

NO KING IN ISRAEL; OR THE IMPORTANCE OF DISCIPLINE. By a Sabbath School Teacher.  
This is an excellent book, and one that we would be glad to have placed in the hands of every child in the land. The author has furnished some very useful and truthful hints on the evil of "every one doing that which is right in his own eyes," but has confined himself principally to the bad effects that are produced on the minds of children when left to take their own course, either through the carelessness or the indulgence of parents. The theme is an important one, and the author has conferred a benefit on the rising generation in giving this volume, small as it is, to the public.

THE STORY OF ANANIAS AND SAPHIRA. By William A. Alcott. New York: G. Lane and C. B. Tiptott.  
The author has made a suitable improvement of the passage of scripture relating to these two individuals, which cannot fail to leave a salutary impression on the mind of every child that reads it.

THE FORTY-TWO CHILDREN AT MOUNT BETHLE. By a Sabbath School Teacher. A very valuable little book for children. We readily recognize in this, the author of the "Beloved Physician."

News of the Week.

At Cincinnati, on Tuesday evening last, a heavy shower of rain and hail deluged the city for five or six feet, drowning sheep, hogs and horses. Several bridges were washed away, and the water was so high, several steamboats parted from their moorings, and drifted down the river, and the steamer Monticello had her hurricane deck blown off, with both chimneys. The rain poured down for two hours without intermission.

The Genesee Conference of the Methodist Episcopal Church closed its session at Buffalo on Saturday last. The Rev. Hugh Ellis was suspended from the ministry after the charges against him had been investigated.

WHEAT IN ALBANY COUNTY.—Mr. Josiah Stanford, of Watervliet, sold on Saturday 2,000 bushels of wheat, raised on his farm, for 50 cents per bushel. The price shows the article to be of an excellent quality.

The train of cars were about to turn over a basket three miles on the other side of Watervliet on Sunday morning last, but although they were running at a faster rate than usual, the Engineer stopped them time enough to prevent the basket from being crushed, and upon getting out to examine it, it was found to contain a lovely babe about five or six months old! It would be difficult properly to characterize the fiend who placed it there.—*N. Y. Tribune.*

BRATERS OF A YOUNG LADY.—Two ladies from Boston, who were bathing at an inlet on Plum Island, on Monday afternoon, had a narrow escape from drowning. One of them having fallen down the other attempted to get her upon the beach, and in the attempt both were carried beyond their depth. The daughter of one of the ladies (Mrs. Oaks, of Boston), about thirteen years of age, who was with them, with great presence of mind immediately put on the life preserver which she had with her, and boldly swam out to them, and succeeded in drawing them both ashore. One of the ladies who was compelled to draw through the water by the hair of her head. The ladies were so much exhausted as to require medical attendance.—*Newburyport Herald.*

LATE DEPARTURE.—We understand that despatches were received yesterday from Galveston. Recent accounts had been received from Gen. Taylor's camp. They are in good health and spirits. The articles had provided the soldiers with some pieces of cannon which they wanted, and were mounting them in their entrenchments. The intelligence from Matamoros represents the Mexican troops as fortifying themselves, and expecting reinforcement. Col. Twig's dragoon arrived at Austin on the 28th August, where the convention of Texas was assembled. It was calculated that he would join Gen. Taylor about the 18th of this month. The dragoons had a long journey to Austin well, and their horses were in excellent condition.  
Their junction would increase Gen. Taylor's force to more than 1,500, and the daily accessions they were receiving would place our troops out of all possible anxieties from the aggressions of the advancing Mexicans.—*Union, Sept. 3.*

THE JUNIOR COLONEL OF EUROPE.—The Emperor Nicholas has appointed his grandson Alexander Alexandrovich an infant three months old, chief of one of the battalions of Finlanders belonging to the Imperial Guard.

Have the courage to wear thick boots in winter and insist upon your wife and daughters doing the same.

QUEBEC FIRE.—The receipts for the sufferers by the late Quebec fire, up to the 25th of August, were \$164,086.

Forgery.—Fires, Loss of Life, and Great Destruction of Property.

PHILADELPHIA, Sept. 7 P. M.  
About half past 6 o'clock on Saturday morning, a young man of gentle aspect, and at least the counter of the Pennsylvania Bank, a forged check for \$1500, purporting to be drawn by Mr. J. B. Smith, note broker, 46 1-2 Walnut st., which was instantly cashed.

At 1 o'clock this morning, a serious fire broke out in the Steam Sugar Refinery of Messrs. Roudet & Canal, in the rear of Second st. above Arch, a few doors above the Mt. Vernon House. The whole building which was three stories high, was entirely destroyed, and two or three adjoining houses were considerably injured. Loss, \$25,000. The Mt. Vernon House at one time, was in great danger, and the inmates after removing their property, lost a great portion.

During the above fire one of our calamitous character occurred in Broad st. It commenced in the rear of James Clarke's Hotel, near the corner of Broad and Cherry, which spread with great rapidity, destroying the extensive Commission Houses of Craig, Bellas & Co. J. Stuffer & Co. Siter, Jarvis & Co. and several others whose names I do not recollect. The total loss is put down at \$300,000. Among the property consumed was 2000 barrels of flour, besides an immense quantity of grain.

In the stables of Clarke were ten fine horses used for the purpose of drawing the cars to the Exchange Place, all of which were burned to death. But the most serious casualty was the loss of life and limb by several active members of the Fire Department. One of the men, at the moment of the fire, died; his name did not learn. At the Hospital, Daniel Brown lies in a serious condition. He will no doubt die. He has his knee broken in three places—his shoulder broken, and injured and burned.

John Rubins, a member of the Globe Engine had his right leg and shoulder broken, and lies at the Hospital, in a doubtful situation.  
Mr. James was badly burned—taken to the Hospital, but went home.

L. S. Brist had his left hand severely cut by the falling of the hall of Craig, Bellas & Co's. extensive flour establishment. He is also injured about the head and back.  
The walls of the Broad st. fire have fallen and buried a small boy in the ruins. Also, a member of the Weesaco.

The alarm bell is now ringing—we are in a great state of excitement. The firemen are now fighting desperately.—*N. Y. Tribune.*

CASSIUS M. CLAY.—We learn with pleasure by the following letter, which appears in the Voice of Freedom, that Mr. Clay is recovering, but that his recovery it is feared that his power is not to be continued, we trust time will dissipate. But let Mr. Clay recover his health first of all things.

DEAR SIR: Your letter before this you will have received. Before the receipt of this you will probably have learned that the True American Office was on Monday last mobbed by the minions of the slave power. Your remittance of \$248 therefor has been received, and the money has been just from a man of a spell of severe sickness of a month's continuance, and gone to the Springs. When the violence was committed upon his office, he was lying completely prostrate. Respectfully,  
Wm. Westcott, Publisher, True Amer.

A SAD CASE. The Westchester (Pa.) Jeffersonian, in noticing the death of John Patton, a lad 11 years old, attributes it to the melancholy effects produced by the murder of the brother of the deceased, Wesley Patton, by James Boyd. The editor says: "The mutilated and a disfigured remains of Wesley haunted his imagination day and night, he gave his youthful memory no rest. To use his own words, 'We could not get up from the bed of affliction, a deep and settled gloom took possession of his mind, which the constant care of his school could not dispel.' He was sent to school, in hopes that the scenes of boyish fancy and the mingled play of young associates would bring back the life and joy to his eye; but none returned, and he repudiated the gloom around him. In the midst of play, and while repeating his lessons, the spectacle was still before him, and he would burst out in uncontrollable grief, until the heart sickened at his suffering. His frame sunk under the oppression, and still the vision was there; and when, a short time before his death, maternal care hung over and inquired his wants, it was still Wesley—Wesley in giving me a drink of water, was his reply. But then he was never seen, he left this earthly scene, and passed into the embrace of an affectionate brother, who stood upon the bright shores of eternity, beckoning him to scenes of joys unnumbered."

MORE ANTI-RENT WARFARE!—We hear that Attorney General John Van Buren, prosecuting the Anti-Renters at Hudson, and A. L. Jordan, who is defending them, got into a squabble in open Court on Friday, which led to a fight between them, which the officers of the Court were required to stop. Judge Edmonds sent both the combatants to prison.

Such is the story as it reached us on Saturday by a passenger in the night boat. We trust it may prove to be false or greatly exaggerated. No opinion expressed as to who was most in fault.

Since the above was in type we have received the following letter:  
Hudson, Sept. 5, 4 o'clock, P. M.

Our city is in a great state of excitement owing to an occurrence that happened in the Court House this morning. Judge Edmonds ordered the Sheriff to confine A. L. Jordan and Attorney General Van Buren in prison for 24 hours for contempt of Court. They really got to blows during the examination of the witness in the case of Big-Thunder this morning.

The Court immediately adjourned until to-morrow morning and Van Buren and Jordan are in jail. Nothing else is talked about.

Gov. Wright has written another long Message, occupying about a column and a half in the Troy Whig to say that he cannot pardon H. G. Green, convicted of the murder of his wife, and to be executed on Wednesday next at 10 o'clock. He says: "To me the guilt in this case is beyond reasonable doubt, and to discharge the prisoner from punishment would be to repeat the law applicable to him. That I cannot do. I can see no reason why the law should be evaded, and a disposition to commit willful murder are to be taken as evidences of insanity."

This morning about two o'clock, a lake boat of the largest size sunk in the spring. She sprang a leak, and so soon did she fill, that a man named John Lawless, who was sleeping on board of her, was drowned. She was loaded with a large quantity of oats, which were injured.—*Albany Atlas Free-Press.*

FOUR LIVES SAVED.—Capt. Mott, of sloop Opera, of Brookhaven, arrived at this port yesterday from Philadelphia, reports that when about half way between Block Island and Point Judith, on the 3d inst., he discovered a signal of distress, which he ran down for, and found it was made by four persons, Mr. Dyer Smith, his wife, sister and son, who were clinging to the bottom of a sail-boat. The signal made was a shout tied to an oar. Mr. Smith and his family belong to Pawcatuck, and were returning from a pleasure excursion to Block Island. Mr. Smith just before leaving home, put some air-pipes into his boat, which buoyed her up.—*Providence Journal, Sept. 5.*

THE WEATHER.—There is still no abatement to the severe drought in this section. If it continues a week longer, there is no doubt but that the river will have to supply families with water for culinary purposes. The wells and cisterns are nearly all dry. Meadows, pastures, and wood-lands are burned over.—*Waterbury (N. Y.) Journal, September 2.*

We are assured by a gentleman, who resides in the northern part of the town of Milton, in this county, that frost was distinctly visible in the woods in his neighborhood, on Monday morning last.—*Boston Spa Democrat, Sept. 5.*

A great deal of rain has fallen during the last few days (3d inst.) at 6 o'clock, Saturday it poured down in torrents, and yesterday afternoon there was a heavy shower. The river is already rising from its effects.—*Louisville Courier, Sept. 1.*

The blight of the potato stalks continues to extend throughout most parts of the Province that we have heard from.  
The season has been extraordinary; alternate long periods of cold and wet, heat and drought. It is remarkable that the forest trees have not produced the usual seed. The oaks have no acorns, the birch and hazel no nuts and the pine and fir are without their seed.

The thermometer to-day at noon is 60 deg., with a halo round the sun. New moon this evening.—*Quebec Gas. Sept. 1.*

Foreign News.  
ARRIVAL OF THE CALEDONIA.  
The Steamship Caledonia, arrived at Boston this morning (3d inst.) at 6 o'clock. She left Liverpool on the 19th ult. By the prompt attention of Mr. LOWBARD, of Thompson & Co's Express, we are in possession of Liverpool dates to the day of her sailing.

Parliament was prorogued on the 9th of August, by the Queen in person. During its session, it sanctioned the construction of 2000 miles of new railways in England and Scotland, and 500 miles in Ireland. The capital authorized to be raised in shares for this purpose amounts to £31,620,000, exclusive of £6,800,000 required for the Irish lines, making in all £38,420,000.

Mr. Robert Peel gave assurance that he contemplated no change in the principle of the existing corn laws.

Wilmer's News Letter says: Ministers have acted with great vigor and promptitude in order to successfully inform his friends, the deputy lieutenancy of a county for attending the Orange meeting, and publicly recommending the re-establishment of a society under the ban of the law.

They seemed determined to administer even-ness to the law, and to accompany the Queen to the great Orange meeting held in Enniskillen, on Tuesday, was a failure, and the repeal agitation is falling away in interest and revenue. 20,000 persons were present.

The stock of corn on hand from last year's crop is much greater than was supposed a month ago. The amount of specie in the Bank of England is no less than £16,000,000, an unusually large quantity, and the Bank refuses to purchase more of the Chinese instally of \$2,000,000 in silver, and it will be publicly sold.

The weather appeared more favorable for a good harvest.

Mr. Lane has delivered his credentials to the Queen, and Mr. Everett his letters of recall. The American ambassador was anxious to enter upon the object of his mission, but as Lord Aberdeen had agreed to accompany the Queen to the Continent, the commencement of negotiations was postponed. Her Majesty, it will be seen, has had a glorious reception on the Continent. A London paper, in the Pelusianian interest, says:—"The visit of the Queen to the Rhine has given rise to a world of jealousies and mistrusts; it has made courts anxious and diplomats busy."

The probability of a war between the U. S. and Mexico has caused a decline of nearly 2 per cent in the stock of gold.

The stocks of British goods on hand generally, are stated to be slight.

FRANCE.  
The King and Royal Family are at the Chateau d'Eu, where the Princess of Saxe-Coburg-Gotha has just delivered of a son.

The declaration of war by Mexico against the United States is the great point discussed by the Paris press. *La Presse* regards that act as a perilous demonstration, calculated upon the support of Mexico by Great Britain, and recommends that France observe the strictest neutrality. "The other opposition prints discuss the matter much in the same strain."

THE MARKETS.  
CORN.—We continue to receive pretty liberal supplies of wheat and flour from Ireland; but small of other articles. The duty on foreign wheat and beans has declined 1s. per quarter on each; and as the averages are ranging high, the duty on that may be expected to decline another step next week.

The weather in the early part of the week was cold and ungenial; the last day or two, however, it has been fine. Though the accounts from the country speak rather unfavorably of the crops, and more particularly as regards wheat, our market during the week has been more dull than otherwise, and buyers of both wheat and flour have had a slight advantage in prices. Oats and oatmeal have had a fair day, at an improvement since this day week of 1d. per load. Beans, barley, peas, and Indian corn are each, also, rather dearer.

COTTON.—Aug. 18. Since Friday there has been only a moderate business done, but the tone of the market is firm, and prices are steady. On Saturday the sales amounted to 6000, and to-day to 4000 bales. Of the business done to-day, 300 were Perama, 500 for export, 6 1-4 to 6 1-2; 150 Egypt, 6 1-4 to 6 3-4, and 300 Surat, 2 3-4 to 3 1-2.

Marriages.

In this city, on the 2d inst., by Rev. I. N. Sprague, Mr. Hiram W. Warner, of New York, and Miss Charlotte M., daughter of the late Wm. Strong, of this city.

At Ashford, Aug. 31st., Mr. Walter Pratt, of Southbridge, and Miss Mary Ann W. Drake, of Southbridge, Mass.

At Somerville, Aug. 10th., by Rev. S. S. Billings, Mr. Elisha Kingsbury and Miss Sarah P. Gatts, both of Somerville.

At New York, Aug. 23d., Mr. Henry B. Deming, and Miss Clarissa W. Coleman, both of Westchester, field, Ct.

At Enfield, on the 2d inst., by Rev. Francis L. Robins, M. Wm. H. Campbell, of Jacksonville, Illinois, and Miss Evelina R. Parsons, of Enfield.

At Tariffville, on the 4th inst., by Rev. William Reid, Mr. Alexander Reid of Tariffville, and Miss Ann Freeman of Westfield.

Deaths.

In this city, on the morning of the 2d inst., Caroline E. eldest daughter of Mr. Horace Watrous, aged 13.

At Avon, Aug. 29th., Mrs. Harriet F. Kimball, wife of Mr. Edwin R. Kimball, aged 19.

At Westfield, Aug. 29th., Mrs. Rebecca Woodhouse, relict of Capt. Humphrey Woodhouse, aged 78.

At Grafton, Lorain county, Ohio, Aug. 5th., Edwin A., with inflammation on the brain; Aug. 25th., Charles L., with dropsy on the brain—sons of Stephen H. Brown, formerly of Collinsville, Connecticut.

At Saybrook, on the 6th inst., Caroline Ellis, daughter of Wm. J. and Maria Denlow of this city, aged 10 months and 10 days.

In New Britain, on the 6th inst., John Hart, aged 12 months, only child of Mary B. and Angeline C. Vicks.

## NEW AUTUMN GOODS.

JOHN T. ROCKWOOD is now receiving in unusually large assortment of seasonable DRY GOODS, to which he would invite the attention of his former patrons from the adjacent towns, and all who are making purchases. Particular attention is given to the Ladies' department of

RICH AND FASHIONABLE DRESS GOODS. Probably a better variety of these Goods can be found at any Store than at any other place in town; prices the lowest.

All the varieties of cheap comfortable Shawls; also, the Rich Silks, Broche, and Cashmere Shawls, \$5 to \$25.

For Gentlemen's use, I have on hand a full supply of Cloths, Cassimeres, Satinets and Vestings, of different qualities, some very cheap, to brush around on the farm, and the better grades, good enough for particular occasions.

4-1 Brown Cottons, 6 1-4 to 12 1-2 cents per yard. Bleached Sheetings and Shirtings.

15 bales Cotton Batts, 6 and 8 cents, worth 8 and 10 cents.

For the last twelve months, since I have been in business alone, I have fairly tested the experiment of selling goods at very small profits. The result is I have sold an immense quantity of goods, and that the experiment has succeeded so well that it will be for my interest (as well as the buyer's) to continue the same system as long as I continue in the Dry Goods trade. I do not say that I will sell all kinds of goods less than any body else, but I will sell as cheap.

North End Cheap Store,  
3 Fountain Row, opposite Court Square,  
Springfield, Sept. 1845. J. T. ROCKWOOD.

Monuments.

JAMES G. BATTERSON, Marble Manufacturer, of Hartford and Litchfield, Conn. would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 323 Main-street, (directly opposite Union Hotel), where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

CHURCH TABLETS, CHIMNEY PIECES, MANTLES, FOUNTAIN TABLE, PIER, BUREAU and COUNTER TOPS, of Egyptian



## Poetry.

## On the Death of a Missionary.

How beautiful it is, for man to die  
Upon the walls of Zion! to be call'd,  
Like a watch-worn, and weary sentinel,  
To put his armor off, and rest—in Heaven.

The sun was setting on Jerusalem.  
The deep blue sky had not a cloud, and light  
Was pouring on the dome of Omar's mosque,  
Like molten silver. Everything was fair;  
And beauty hung upon the painted fane;  
Like a griefed spirit, lingering ere she gave  
Her wing to air, for Heaven. The crowds of men  
Were in the busy streets, and nothing look'd  
Like woe or suffering, save one small train  
Bearing the dead to burial. It pass'd by,  
And left no trace upon the busy throng.  
The sun was just as beautiful; the shout  
Of joyous revelry, and the low hum  
Of stirring thousands rose as constantly!  
Life look'd as winning; and the earth and sky,  
And everything, seem'd strangely bent to make  
A contrast to that commonest upon life.  
How wonderful it is that human pride  
Can pass that touching moral as it does—  
Pass it so frequently, in all the force  
Of beautiful and simple eloquence—  
And learn no lesson! They bore on the dead,  
With the slow step of sorrow, troubled not  
By the rude multitude, save here and there,  
A look of vague inquiry, or a curse  
Half-muttered by some haughty Turk whose slave  
Had touch'd the tassel of the Christian's pall.  
And Israel too passed on—the trampled Jew!  
Israel—who made Jerusalem a throne  
For the world—pass'd on as carelessly;  
Giving no look of interest to tell  
The shrouded dead was anything to her.  
Oh that they would be gather'd as a brood  
Is gather'd by a parent's sheltering wing!

They laid him down with strangers; for his home  
Was with the setting sun, and they who stood  
And look'd so steadfastly upon his grave,  
Were not his kindred; but they found him there,  
And lov'd him for his ministry of Christ.  
He had died young. But there are silver'd heads,  
Whose race of duty is less nobly run.  
His heart was with Jerusalem; and strong  
As was a mother's love, and the sweet ties  
Religion makes so beautiful at home,  
He flung them from him in his eager race,  
And sought the broken people of his God,  
To preach to them of Jesus. There was one,  
Who was his friend and helper. One who went  
And knelt beside him at the sepulchre  
Where Jesus slept, to pray for Israel.  
They had one spirit, and their hearts were knit  
With more than human love. God call'd him home.  
And he of whom I speak stood up alone,  
And in his broken-heartedness wrought on  
Until his Master call'd him.

Oh is it not a noble thing to die  
As dies the Christian with his armor on?—  
What is the hero's clasp, tho' his blast  
Ring with the mastery of a world, to this?  
What are the searching victories of mind—  
The lore of vanish'd ages?—What are all  
The trumpets of proud humanity,  
To the short history of him who made  
His sepulchre beside the King of kings?

## Moralist and Miscellanist.

## Power of Kindness.

No man hath measured it; for it is boundless; no man hath seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it hath shown out—a bright and beautiful star, a beaming glory!

See Joseph in the hands of his wicked brethren. For a few pieces of paltry silver, they sold him into Egypt. Providence in kindness broke the bands which held him in slavery, and made him a ruler there. Famine spread over the land her dark mantle, and the cruel brethren of Joseph hungered. They went to Egypt for corn. How now acted Joseph? More than once he filled their sacks, and returned them their money, and then he made himself known. "I am Joseph, your brother, whom you sold into Egypt!" Here was kindness, forgiveness. And it crushed to death the spirit of jealousy, that had once made him a slave. He had conquered!

Look at the case of Saul and David. Bitter and blasting jealousy filled the heart of Saul, and he "sought to take the young man's life." With bellicious hate, he hunted him, even to the dens and caves of the earth. But David conquered his enemy; even the proud spirit of haughty Saul he humbled. And how! Not with sword and spear, nor with harsh words and coarse contumely, for these did never touch the heart with gentle influence. No, but with a weapon simple as the shepherd's sling, yet sure as the arrow of death. 'Twas kindness! This killed rankling hatred, and left Saul to like. And when it had done its work, Saul said to David, "Thou art more righteous than I, for thou hast rewarded me good, whereas I rewarded thee evil." Was not here a victory—more glorious, more godlike than a Wellington ever knew!

Come farther down in the world's history, and tell me, what word of all those spoken by the "meek and lowly Jesus," the Prince of Peace, the "Saviour of the world," was best calculated to soften and subdue the hard hearts of his persecutors? Are we not pointed to the cross on Calvary? Are we not asked to listen to the soft sweet tones of that voice? "Father, forgive them!" O, here was kindness!

Look over our extended country at the present day. What has changed those miserable hovels of other days, where misery and wretchedness had dwelt, into the neat and beautiful abodes of plenty and peace? What has kindled anew the flame of love and affection, in hearts long estranged and freezing with coldness? What has made happy the homes of thousands of wives, and tens of thousands of children?—What, in short, has been the great propellant of the temperance reformation, which has carried joy and gladness all over our land? What, but kindness?

Reader, have you an enemy, whom you

would make a friend—a neighbor, who needs repentance—a fallen brother, whom you would restore to sobriety and virtue? forget not the power of kindness!—*Christian Soldier.*

## Four Great Murderers.

Happening to cast my eyes upon a printed page of miniature portraits, I perceived that the four personages who occupied the four most conspicuous places, were Alexander, Hannibal, Cesar and Bonaparte. I had seen the same unnumbered times before, but never did the same sensations arise in my bosom, as my mind glanced over their several histories.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of millions, looked down upon a conquered world, and wept that there was not another world for him to conquer, set a city on fire, and died in a scene of debauch.

Hannibal, after having to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped "three bushels" of golden rings from the fingers of her slaughtered knights, and made her very foundation quake, fled from his country, being hated by those who once exultingly united his name to that of their God, and called him Hanni Baal, and died at last by poison administered by his own hands, unlamented and unwept, in a foreign land.

Cesar, after having conquered eight hundred cities, and dyed his garments in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends, and in that very place, the attainment of which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which did not or could not bring him aid.

Thus these four men, who, from the peculiar situation of their portraits, seemed to stand the representatives of all those whom the world calls great—these four, who, each in turn, made the earth tremble to its very centre, by their simple tread, severally died—one by intoxication, or, as some suppose, by poison mingled in his wine—one a suicide—one murdered by his friends—and one in lonely exile! "How are the mighty fallen!"—*The Presbyterian.*

## The Little Prayer Meeting.

Blessed is the little prayer meeting!—When only a few are together, attention is not diverted with intruding circumstances. Men do not fill it: and as man is less, God is more. It is a sort of social, private devotion. Where two or three—not where a hundred—are together, there am I. The excitement of numbers, and the unhalloved associations of which the senses are the avenues to the soul, do not form a part of such meetings. Form is not so likely to be found when the plea for, and the need of, it, does not exist. The fear of men will not come where there are not enough to disturb confidence. Where the arm of flesh is nothing, the arm of God may be all.

Still, there are those to whom the little prayer meeting is peculiarly irksome.

The man of the world dislikes and despises it. He will not attend it. He will not go where the world will not go. He does not see the connection between the means and the end. He fancies a great number might effect something, but what can these do?

The stupid professor does not love the prayer meeting. It seems so cold to him! When every body is awake to a sense of eternal things, and the meetings are full, he goes too—there is some excitement in that.

The Pharisee despises the little prayer meeting. He loves to go up to the temple to pray. His views are so large, and his faculties so efficient, that he wants a large theatre for action. This praying by two and three is a dull business to him.

But there are others who do love it. Christ gave it his special approval in the words already quoted. On the Mount of Transfiguration there were but three. At the last day prayer meeting in Gethsemane there were but three. On Mount Olivet, and away by the lake of Galilee this was a frequent number. He taught the many; he prayed with the few.

The humble and faithful Christian loves the little prayer meeting. He thinks of what Christ said and did, and believes. He comes to pray to God, and he knows God can hear the few.

Reader, do you dislike the prayer meeting because it is small, and keep away for that reason? Then go, and it will be larger by one; and if you can induce others to go, it will be so much larger still. But suppose others will not go; does that excuse you? Can you really find no comfort in such meetings; or do you think them useless? It might be so if man did the work, and not God. But the smaller the meetings, so much the more need of your being there. There are always fewer at the seedling than the harvest, yet as much need of those few. The husbandman sows by himself; he calls others to aid when the revival comes; but cannot you muster faith for the seed-time?

But do you not make the absence of others an excuse for not going yourself.—Do you say, "There are so few, and the meeting is so dull and cold, I will not

go." At the same time that you are secretly glad of the excuse! This is the worldly man's plea, who has faith in numbers but not in prayer.—*N. Y. Observer.*

## Restraining and Constraining.

The more directly the gospel is made to bear upon men, the more sensibly are its effects made apparent. It restrains the evil passions and propensities of those who give no earnest heed, and who design nothing like obedience to Christ. When true Christianity prevails, and its power and holy principles are generally felt and acted upon by those professing godliness, then it is that the ungodly are restrained, and feel compelled to pay some respect to religion.

But when religion runs low, and the voice of warning is seldom heard; and when heard it is cold and spiritless; and the life of professors but poorly accords with the divine rule; then it is that restraint is taken off, and the wicked gain a sort of diabolical ascendancy, and triumph in their wickedness.

The present time is a remarkable season of unrestrained wickedness. Profanity and drunkenness; neglect and ridicule of religion, extensively prevail in all directions. The preaching is too cold, and the prayer meetings are too uninteresting to excite attention. There is not enough revival spirit or revival interest to put restraint upon sinners. This is a fearful, and an alarming truth.

But the gospel also possesses a constraining power. It not only holds back the arm of the ungodly, but it moves the heart to action in a right direction. When God's people act under the direction, and are influenced by the gospel, living to God, and possessing its power, then it is that sinners are not only restrained from vice, but they are drawn to Christ, and moved onward in the way to heaven.

When Christians put themselves in the right way, and are subject to Christ, then it is that the gospel influence moves them on, just as the breezes of heaven waft the galleon ship towards the port.

The feeble Christian has not strength to be devoutly active by his own power; but when he lives to God, and feels that heaven helps him, then it is that strength and power gird him, and he feels that the love of Christ constrains him on in the cross bearing, yet happy way of duty and of peace.

How important then that the great study and labor of this day should be to possess the restraining and constraining power of the gospel of the grace of God!—*Christian Herald.*

From the Christian Advocate and Journal.

## Natural, Practical, Moral.

Messrs. Editors:—These terms, in contrast with artificial, theological and selfish, indicate those principles of education of which the New York State Superintendent of Schools says, "They have been crowned with the most signal success, wherever, and whenever they have been fully and fairly allowed an opportunity of developing their results. They are destined to still greater triumphs, and must eventually be recognized as the common platform of all knowledge and science." Of the same principles, a committee appointed at a meeting of the members of the late New York legislature and others say, "By providing suitable aliment for the physical and moral nature in its earliest expansion, the head and the heart, as well as the hands, are diverted from much of the evil which surrounds them, and educated to habits of industry, virtue, and usefulness. Among the subjects especially adapted to these purposes, geology, geometry, and drawing have been satisfactorily demonstrated to be among the most prominent and important."

These principles and measures have recently been tested by the New York public schools. About a year since the trustees directed a portion of their time to be occupied in exercises designed to benefit others as well as themselves. These exercises immediately gave employment for the hand, head, and heart, in aid of each other. The delight thus afforded the pupils, changed a punishment into a reward. Instead of saying, "Unless you get your lessons you must stay after school," the teachers say, "If you will get your lessons you may stay after school and prepare specimens for sending abroad." Maps and other drawings, specimens of geology, illustrations in geometry, &c., have thus been prepared and sent to the state superintendent of schools, to the members of the legislature, to the convention of county superintendents held in Syracuse in May last, to the teachers' convention recently held in the same place, and to meetings, schools, and individuals, in other states and countries. A joint request from Dr. Rees and Mr. S. W. Seton, superintendent and agent of the New York city schools, recently made, resulted in interesting and instructive collections of geology and geometry, made by the hands of the pupils, frequently aided by their parents, in ten or twelve thousand families with which they are respectively connected. The same pupils are, during their present vacation, heartily and happily employed, both in the city and out of it, in adding to their collections, for which they have enlisted numerous friends both here and elsewhere.

These natural, practical, moral operations for employing the hands, heads and hearts of the young, are especially applicable and important in new and sparsely settled countries. Self-instruction, producing the highest delight, with the most solid improvement, is the most prominent feature in these operations. They are hence applicable to the most lonely family in the most lonely spot upon the earth. By tak-

ing practical lessons from the volume of creation, spread out before every human being in behalf of others as well as themselves, the members of any family, and still better, several families united, can not only have the benefit of their own efforts, but of the efforts of families and schools in distant states and countries. The children of Africa, Oregon, Mexico, and the islands of the Pacific have already received the benefit of schools in the city of New York, by forwarding to them products of their mine, or fields, or the fruits of their own ingenuity. And as the New York schools are fifty thousand strong, all ready and eager for this work of science and benevolence, they can furnish lessons of practical instruction, prepared by their own hands, not only for families in every part of our own country, but of all countries, where they may desire to engage in this work of giving and receiving.

As already mentioned, geology, geometry, and drawing, are especially fitted for these exercises of self-instruction and the diffusion of knowledge, each of which can be entered upon by any person, at any moment he may desire to begin, without waiting for any assistance from any one but himself. A very desirable aid may however be obtained from elementary cabinets of geology, and simple illustrations in geometry, which may be procured at trifling expense, far less than the cost of elementary school books.

As these operations, so fully tested by experience, as well as recommended by the highest authority, are as remarkable for their simplicity, as they are for their practical utility and extended benevolence, they must commend themselves to every parent and to every friend of our country and our race.

I remain yours with great respect,  
JOSIAH HOLDENBROOK.

## Religious Gems.

MAN'S DEVICES.—The devices of man, for the salvation of the soul, originate in his fancy, and expire with his breath. Destitute of power, they play around depravity, like shadows round the mountain top, and vanish without leaving an impression.—*Dr. J. M. Mason.*

THE FASHION OF THE WORLD.—The course of a rapid river is the greatest of all emblems to express the variability of our scene before. Shakespeare says, no one ever bathed himself twice in the same stream; and it is equally true, that the world upon which we close our eyes at night, is never the same upon which we open them in the morning.—*Cowper.*

WASHED, BUT NOT CHANGED.—If for a time there seems to be a great change in any particular person, but that change afterwards disappears, it is evident that there has been no change of nature or disposition. A swine may be washed, but its swinish nature will still remain.—*Edwards.*

ETERNAL THOUGHT, FEELING, ACTION.—I must think forever: would an eternal train of my thoughts be either worthy of me, or useful to me? I must feel forever: would an eternal reign of my present spirit and desires please me? I must act forever: would an eternal course of my habitual conduct bring happiness, or even bear reflection!—*R. Phillips.*

EARTH AND HEAVEN.—If it were possible for a man to extract all the joys of earth and carry them with him in a bundle, yet if he were to pass by heaven's door, the angels would look after him as a miserable man, and would urge him to part with all for those better joys which they possess within.—*T. Jones.*

## Harvard College.

The reform proposed by a portion of the people of Massachusetts, in this venerable and richly endowed University of the State, is, first, in the economy of the College, and, second, its control by one of the prevailing religious denominations to the exclusion of all the others. Retrenchments in the annual expenditures have been proposed to the amount of more than five thousand dollars, and at the same time, it has been recommended that the tuition fees be reduced from seventy-five to thirty-three dollars per annum. This last proposition is one of obvious and absolute importance to the interests of the University, and to the citizens who wish our young men to enjoy its advantages. That the college should educate as cheaply as colleges not connected with the State, no man of sense will deny. And to us it seems equally right and proper that the College should not be under the power and instruction of a particular sect. We are aware, however, that many Baptists in the examination of this subject, are looking only to the interests of the Baptist denomination, and some cherish the opinion that as a denomination we should receive no benefit from a representation among the faculty of that College. Therefore, they say, though we might urge it as a just claim, it is not wise to urge it, since we have colleges enough of our own, and those as good as Harvard. They are entirely satisfied that the oldest of American colleges, which once had its Baptist President, and which now has its professorship founded by a Baptist, and which, as a State institution, belongs in part to Baptists—they are satisfied that this College, with all its wealth of libraries, laboratories, literary advantages and academic honors, should be controlled and owned exclusively by Unitarians.

We wish that the minds of influential and elder men, in the Baptist denomination, might be directed to the investigation of this point, and their views presented to the public. We have many readers who wish to know whether the proposed reform is one which Baptists should labor to promote. The impression among us is very

favorable to the character of the qualifications of Edward Everett, and should he be nominated to the presidency of the College, Baptists would approve and sustain the nomination, on general grounds, unless convinced that the interests of the denomination and the rights of the community required them to favor the election of a man who is not a Unitarian. The Orthodox Congregationalists seem to unite in wishing the reform to be effected, and to commence with the election of a president to fill the now vacant office. They say the number of students would be trebled, and some of their papers have already announced the name of FRANCIS WAYLAND, the well-known President of Brown University. The N. York Evangelist announces his name, and uses the following language, in its last number. "Perhaps no other man could be named who would unite so large a vote of all denominations, if the choice were given to the people. He would fill the station with honor to the institution, and benefit to the students. He is known abroad as well as at home, by his writings, as a man of high intellect. He would be an industrious, working president. We trust, whoever is chosen, that the people of the good old Bay State will no longer rest till the College be redeemed from its sectarianism, and made the institution neither of a clique in religion, nor a party in politics, but the College of Massachusetts, of New England, of our whole country."—*Reflector.*

## Timely Hints.

"Blessed are they that sow beside all waters." Isa. xxxii.

The time has now arrived when every man who has a sprinkling of patriotism in his bosom, or a spark of the love of God in his heart, should be up and doing. And why? Is it needful to ask the question? Look abroad and around. See how Popery and Puseyism are spreading—behold their ravages! Where have they not taken root? It is notorious with what industry they are sown—it is lamentable in how many soils they grow—it is deplorable to see them springing up where we might least expect to behold them. The clergy and the laity are vying with each other in their propagation: already has the fruit been reaped; and even now, young and old, rich and poor, are drinking in the fatal draught: and what will be the consequence of this new movement? What indeed! Where will it end? Alas! who can tell? To what does it tend? Let the recent religious excitements throughout the world give the answer; it is needless to enter into particulars here. The facts are notorious, and are deplored by all. It is a crying evil—it is a spreading evil—it is day by day growing more rampant, and threatens very speedily to overspread and overshadow the broad acres of England and America. Shall it be permitted to proceed in its onward course? What say you, men and brethren! Will you sleep and slumber, and let the giant go abroad and devastate your happy homes, while the means of crushing him is in your power? No, you will not; you cannot. Up, then, and be doing! Arouse yourselves ere it be too late.

The remedy is simple, but it is sure.—The antidote is within your reach: use it; it is powerful, and will prevail. Sow your seed—sow it industriously—on all soils—in all weathers—on land and water—on hill and dale—in storm and calm—in sunshine and in shade. It is sure to spring up; it is sure to bring forth fruit more and better than all that Puseyism or Tractarianism ever did or ever can. Your seed is the word of God—your field is the world—your reapers are the angels—your garner is heaven—your husbandman is God himself. He has provided you the seed—he will help you to sow it—he will help you to reap it. Sow it then;—sow freely—so largely—sow bountifully—sow perseveringly. It may be bought cheaply—may be had in any quantity—it has never been known to fail in its effects. There are agents for its sale in every town; you may obtain it from any bookseller. Sow it, men of God—sow it in schools—in families—in every parish—in every town—in every village—in every hamlet. Sow it beyond the seas—for it will grow on foreign shores. Send it to India, to China, and sow it there. Send it to the Islands, and to Africa, and sow it there. Sow it everywhere. Sow it with sufficient energy, in sufficient quantities, and it will soon effectually overtop and overturn, not only Puseyism, but every other evil. It will overspread the world, it will bring peace and happiness to all, and will far more than repay your toil.

## "A Nip of Sling."

"Give us a nip of sling," said a young catechumen in the school of rum drinking, as he stepped up to the bar of a village grogery, "give us a nip of sling, to wash down the 'teetotal' lecture we have just been hearing!" "Nip of sling," thought I, as I walked away, musing and trying to analyze the cognomen—how appropriate!

"Sling," as a verb, means to throw or cast out. And so, thought I, his "sling" will soon "throw" the remnant of his money to the winds—if he has a family it will "throw" them.

1. Into discouragement,
2. Into wretchedness, and
3. Upon the town.
- It will probably "sling" himself
1. Into idleness,
2. Into debt,
3. Into crime,
4. Into the ditch,
5. Into prison,
6. Into a drunkard's grave, and
7. Into a miserable eternity.
- "Sling," as a noun, means,
1. Something to "throw with," and
2. Something to "hang in."

If my analysis of the verb is correct, then the first definition is true; and when the sheriff, the judge, the jury, the hangman, and the gallows, came rushing into my mind, surely, thought I, there is more truth than fiction in its second definition.

And there is the gratifying word "nip." This means "to bite," "to blast," and "to pinch." The first agrees with Solomon's description of intoxicating drinks: "It biteth like a serpent and stingeth like an adder." It blasteth the fondest hopes of parents, wife, and children; and how often has the drunkard, as he stood upon the hangman's scaffold, pointed to the "nip of sling," as the procuring cause of his awful and final "nip in the sling."

Thus musing, I felt constrained to wafh the young man to "sling" his "nip" into the fire, and go and wash down his "teetotal lecture" with a hearty draught of cold water practices.

A. A.

## Turkey.

It is gratifying to mark any commotion of the moral elements, in a country which like this, has for centuries slept the sleep of moral death. It is stated among other items of current news, that delegates have been assembled at Constantinople from many portions of the empire, and without regard to religious denomination, to consult on various subjects connected with the administration of government—such as the introduction of a just and equal method of taxation—the improvement of roads, bridges, rivers, &c.—the abolishment of monopolies in trade and commerce—the encouragement of agriculture—the establishment of public schools throughout the empire, for the benefit of all classes of citizens—the erection of military schools (which by the way might safely be dispensed with)—the forming of a regular standing army, and the introduction of order and economy into all branches of the public service. If Turkey has taken so important a step already toward the high ground of modern civilization, it is hardly possible that she should not take other steps, till she completely emerge from the barbarism of bye gone ages, and place herself in a position where the genial influences of christianity may bear effectively upon her long benighted and corrupt population. Can any thing be more evident than the increase of light in this day, amid the wide moral wastes of the world? Can it be questioned that a revolution is in progress, which in its consummation will realize the hopes and prayers of those who look for the millennium? Nor is it the sagacity of statesmen, the policy of courts, or the thunders of war, that are producing these incipient changes in the relative position of nations, so much as the unseen and unacknowledged influences of the gospel of Christ, conveyed into "the region and shadow of death," by the Bible societies, the missionaries, the printing establishments and schools, to which the spirit of benevolence has recently given birth. The truth is, that the whole world is opening rapidly to the introduction of the religion of Christ; and its early and full triumph over the idolatries and superstitions that have ground men to the dust for so many ages, waits upon the enlarged and persevering labors of christendom.—*Boston Recorder.*

THE RELIGION OF JESUS, as delivered in the New Testament in its original purity and simplicity, will be ever able to stand its ground against all the assaults of the most subtle and malicious adversaries. It hath a dignity and excellence in it, which hath often extorted favorable acknowledgments even from those who have appeared to be strongly prejudiced against it, of which we have a remarkable instance in the late Lord Bolinbroke. And I am persuaded that the more any thinking man considereth it with a free and unprejudiced mind, the more he will admire it, and will be the more convinced of its truth and excellence, and of its divine original. You will, I doubt not, join with me in fervent prayer to God, that this holy religion may be more universally diffused, that it may be made known to those who know it not, and that where it is known and professed, it may have more of the happy effects which it is so well fitted to produce.—*Leland.*

It is a noble contemplation, and highly for the honor of the sacred writings, that there we may observe one and the same glorious plan carried on by the divine wisdom and goodness from the beginning, for the recovery and salvation of lapsed man: successive revelations communicated at different times and in divers manners, and at the distance of several ages from one another, yet all subservient to the same glorious purposes, and mutually confirming and illustrating each other: the law and the prophets in their several ways conspiring to prepare the way for the revelation of Jesus Christ, and to furnish divine attestations to it. The religion carried on under the several dispensations, still for substance the same; and whatever seeming variety there may be in the parts, an admirable harmony in the whole.—*Id.*

A TEE-TOTALLER RIGHT SIDE UP.—With Honesdale and its inhabitants I was much pleased, and would gladly have tarried a week, had other engagements permitted.—Passing the house of a respectable mechanic, (a painter, I believe,) I was told that he was one of the good fruits of the temperance reform,—that, a few years ago, he would earn a hundred dollars at his trade and then stop working till he had poured it all down his throat; but that now he was a thorough-going tee-totaller, and among the most respectable and thriving master mechanics in the place. Looking up at his sign, in passing, I saw an evidence of the fact related, in the figure of a bottle with the nozzle downward, and the words over it, "right side up."—*Dowling.*

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